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ervicemen Can Be Lutheran:

aints, Demons, and
Strange Customs

Lutheran Herald

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Saints, Demons, and Strange Customs

Advent, 1959—

The third in a series

by Walter G. Tillmanns

THE ANNIVERSARY of the birth of our Lord is a season of joy for both young and old, but especially for the young. Advent gets its full share of this joy. Helping to heighten the joys of anticipation are the baked goodies, not only the *Klaskerle and Helejemanskäälcher,* the little fellows made of bread dough with their raisin eyes and white clay pipes (to make them look like *Klas,* St. Nicholas, or a *Helejeman,* a Holy Man), but also the other *Männekens,* often ugly little demons and witches, horses, sheep, rabbits, cocks, donkeys, and stags and deer (but no reindeer), of all sizes and shapes.

Yet the struggle between the dark forces of heathenism and the light of our faith is nowhere more apparent than during this season. I suppose the good saints whose days are celebrated during this season would be outraged if they were living today and could behold the customs which have been associated with their names. There is no respect for sainthood during Advent even St. Thomas, whom we Lutherans consider a *fide* saint and whose day falls on December 21, his share of mischievous teasing. "Thomsirsel Thomasirsel, ia!" (Thomas donkey, hee-haw). Bu us look at the different days and observances.

In many regions of Germany, as also of Scandi there is a period of preparation preceding Advent. All Saints' Day, November 1, and All Souls' Day, vember 2—the latter corresponds in Catholic regio our *Totensonntag,* the Sunday dedicated to the me of our departed loved ones—there follows St. Hu Day, November 3. St. Hubert is the patron of hu and his day coincides in many regions with the op of the hunting season. The first of a series of *Schl feste,* butchering feasts, are held on that day, and is put into the smokehouse for winter supply.

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Cover—Lighting their Advent candles are the family of the Rev. R. A. Ramseth. Photo by Milton J. Fries of Van Nuys, California.

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The Shepherds' Candle

Collect—Lord, we beseech thee, give ear to our prayers, and lighten the darkness of our hearts by thy gracious visitation; who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

Break forth, O beauteous heavenly light,
And usher in the morning;
Ye shepherds, shrink not with affright,
But hear the angel's warning.
This Child, now born in infancy,
Our confidence and joy shall be,
The power of Satan breaking,
Our peace eternal making.

All blessing, thanks and praise to thee,
Lord Jesus Christ, be given:
Thou hast our brother deigned to be,
Our foes in sunder riven.
O grant us through our day of grace
With constant praise to seek thy face;
Grant us ere long in glory
With praises to adore thee.

Prayer—Jesus, Savior and Friend, whose coming the prophets foretold, whose birth in Bethlehem was in poverty so that Thy poverty might make many rich: today we light another candle in preparation for Thy coming—the Shepherds' Candle. Grant that its light may lighten the way to Thee for the folks of today, just as the inner light led the shepherds of old to Thy cradle.

For we too are shepherds. Like them, few of us are among the favored in wealth and wisdom. We walk our ordained ways day after day. Sometimes the path is smooth; sometimes the way is long and rough and difficult. We need the Gospel of Peace Thy coming proclaims. We need the forgiveness and mercy Thy presence assures us.

As we light this candle, Lord of Light, let Thy light lighten our way. Amen.

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Servicemen Can Be Lutheran!

By Chaplain Oliver K. C

THIS MONTH enough young Lutheran men to form two large congregations will join the Navy and report to the U.S. Naval Training Center, San Diego, California. In nine weeks they will be transformed. Not an easy task, admittedly, to teach a teen-ager military discipline, but one which the Navy's salty wisdom well qualifies her to do, as many pleased parents will testify.

What are the spiritual results of making a man a sailor? The pressures for conformity are very strong among young men generally; a military community intensifies them. Since it will not be long before eighty per cent of all adult male Americans will be alumni of the military, the Church must ask some questions. It is wishful thinking to assume that men who have been brought up in the Lutheran faith will somehow find the support and admonition they need in a "general" ministry which may be anything from Pentecostal to Unitarian.

It is neither chauvinistic, therefore, nor narrow to ask the question: Will these young men remain loyal to the *Lutheran* Church?

Even Bilko Is Forgotten

Will the church remain loyal to *them?* It's not easy. The bewildered recruit is still in his classical position behind the pile of unpeeled potatoes, but he's no longer an appealing figure. It's twenty years, after all, since the draft began. Even as engaging a servicem Sergeant Bilko no longer keeps his viewer ratin the church, as for the general public, it is diffic keep a sustained interest in servicemen.

Take the case of the man who re-enlists for the s or third time. Does a congregation, somewhere think of him as "our boy in the service"? Or dropped in a clean-up of the membership roster?

Fashionable or not, the military is unavoidable cruiters and draft boards have long-term leases on Street. The twenty to thirty fresh-caught Luther cruits that walk through the main gate at San each day are experiencing what has come to be a landmark of a man's life. *And the church must them.*

Heady Joys and Responsibility

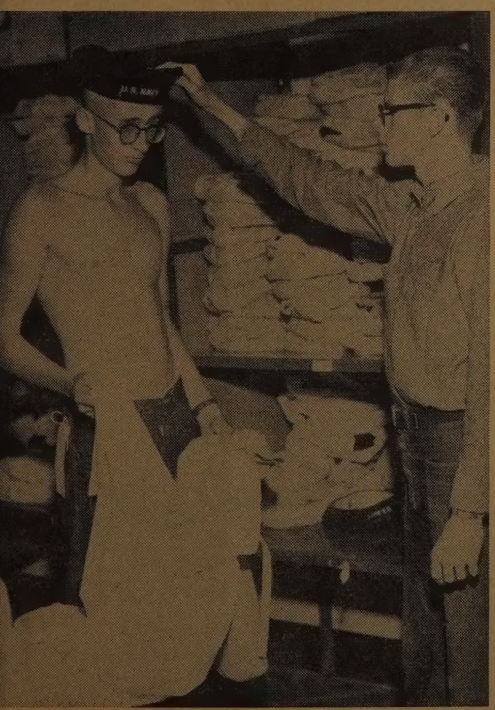
Enlistment is many things. The heady joys of manhood—adventure, independence, are part of it certainty is too, and panic. And for many it is a sp crisis.

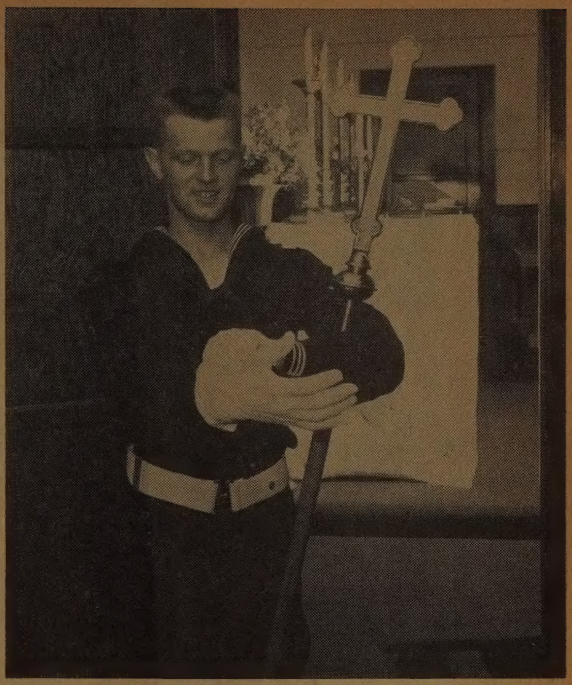
Happy the man, then, who has had a strong se "inner direction" charted by good churchly p whose parents have allowed him progressively freedom as he grew and have held him responsib its use, and whose pastor writes him wise and pe letters. But more is needed. In the crisis experien

recruit should be able to hear the gospel in the
is accustomed to hearing it.
an Diego he can. The thousand or so men of the
an faith, as well as men of other denominations,
end services conducted by their own clergy. Offi-
gulations are amply clear in safeguarding the
o freedom of religion to those who are called
o be ready to defend it with their lives.
confusion or timidity which causes Lutherans
nit without murmur to the "Three Main Faiths"
jacket? Men are divided, typically (and emphati-
into Catholics, Protestants, and Jews. Where do
Orthodox men fit? Where Episcopalians? Sev-
ay Adventists? Lutherans?
a chaplain on a ship. It is my business to exer-
ingenuity and understanding in ministering re-
ility to "all hands," just as I expect my colleagues
ne same. My services are called "Protestant" and,
as I can determine, the offense I cause is the
of the gospel and not the denominational label

t is different at large military installations. The
of our church should be to insist on and make
Lutheran services at every major military in-
on. It is indicative of something unhealthy that
y places it is considered sinister or at least un-
an so to do. As the senior chaplain of one large

e experiences of a recruit are the same as ever.
is young man was three years old on V-E Day.





Seaman Recruit Larry W. Lillard of Kansas City, Mo., prepares to carry the cross in the opening procession.

base put it, "I simply will not permit denominational services."

The program at the U.S. Naval Training Center, San Diego, might serve as an example of what is possible. After shots and The Haircut young John gets the first unforgettable experience of bos'n discipline when the new company is organized. Can this petty officer belong to the same Navy as the smiling recruiting officer?

In isolation at Camp Nimitz, beyond friendly visitors or telephone calls, he thinks long thoughts. Sometimes he thinks of the Unauthorized Absence. One favorite story is that of a young recruit who couldn't take another minute and dug his way under the fence at night, only to find that he had escaped from the frying pan into the range of fire of a Marine sentry. He had emerged into the territory of the Marine Corps Boot Camp!

But the chaplain doesn't laugh very loudly. He knows how difficult it is for some. And he tries to help. On the first day of scheduled training he has the new men for two hours. During the second hour each interested group is permitted to speak to its own members. Lutheran men are instructed in detail how to conduct private daily devotions using a devotional guide. They are told how to use the National Lutheran Council and Missouri Synod Communion Registration Cards. It is explained to them that each time they take Holy Communion they are expected to have the pastor or

chaplain sign the record card and periodically send the record to the man charged with their spiritual care—the home pastor.

Since so few pastors faithfully follow the system (though it has been an NLC program for a long time) a request is sent to the home congregation requesting a card for each confirmed man who does not have one.

The ministry of the church in the Navy is explained —that not only are pastors called to be chaplains, and not only does our church spend a great deal of money on publications such as "A Mighty Fortress" and Dr. Ylvisaker's Service Prayer Book, but that the church is even concerned enough to build recreational centers for them on their off-duty time. He is told of the Lutheran Service Centers in Navy towns of interest to West Coast sailors — Tachikawa, Okinawa, San Francisco, Hollywood, San Diego.

He is told about the schedule of Lutheran services; that Holy Communion is celebrated twice a month and that there is an eight-week instruction class which regularly graduates candidates for confirmation or baptism. It is explained to him that he will be hearing the Common Service, just like at home. And what a God-pleasing development for our people on-the-go liturgical uniformity must be! Recognizing that many unchurched men get their first impression of the church from visiting the Lutheran Service at the Naval Training Center, the ELC churches of the California District have made a gift of new Service Book and Hymnals, each identified with the giving congregation's name.

The Land Beyond the Sentry

Although the methods of reaching beyond the "military curtain" may sometimes be baffling to those outside, it is possible for the Lutheran Church to minister to its own, even in the never-never land beyond the sentry. It is not only possible, but necessary. The two large congregations that come to San Diego each month represent only one training activity of one service. many of our men enlist each day? Will they get n but "general" religion? Is loyalty to our confe something un-American and is it a civilian luxury

The answers are easy. And if the church is awa determined, further progress is not impossible I have a few suggestions to make:

(1) That all Lutheran chaplains be *required* synod to conduct Lutheran services whenever th at large installations. The discipline from the syno the Bureau of Service) is something that all m authorities understand and it will effectively a any local objections.

(2) That church leaders make continuing stud the basic structures and attitudes of the military a of the over-all mission strategy of the church.

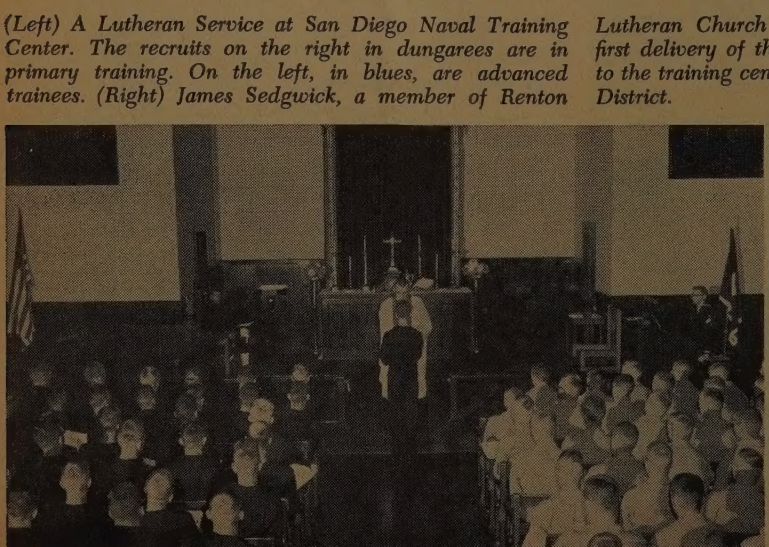
(3) That *local committees* of pastors, acting wi knowledge and cooperation of the Bureau of S to Military Personnel and as representatives of th ministeria concern themselves to make contact with manding officers and chaplains to arrange for Lut services where there is no Lutheran chaplain. Bureau has only two full-time pastors. We can't for "Washington" to take the initiative everywher

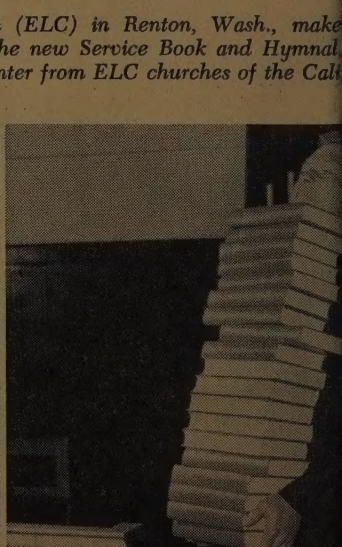
(4) That pastors give high priority to keepin Communion Record Card system working and a stant stream of letters and literature flowing.

(5) That the National Lutheran Council set centralized mailing service similar to the Mi Synod's outstandingly successful operation. Our p system of relying entirely on the initiative of the congregations is not working.

We need not abandon the young men of our c gations to Deism, apathy, or "general" religion. experience at the Naval Training Center, San D shows that Lutherans are becoming servicemen in numbers. It also shows that servicemen can be L ans if the Church gives them the chance.

(Left) A Lutheran Service at San Diego Naval Training Center. The recruits on the right in dungarees are in primary training. On the left, in blues, are advanced trainees. (Right) James Sedgwick, a member of Renton Lutheran Church (ELC) in Renton, Wash., make first delivery of the new Service Book and Hymnal to the training center from ELC churches of the Cal District.





fornia's San Fernando
they usher in
nas with . . .

THE ETHLEHEM STAR PARADE

First Lutheran Church of Northridge

IQUE PARADE ushers in the Christmas season each r people of the San Fernando Valley in Cali- The Bethlehem Star Parade, made up entirely ious floats based on incidents from the birth nistry of Jesus, is held annually during the first n December in Van Nuys.

than 30 floats are prepared for the parade by s of various denominations in the 21 communi- he valley. They depict Old Testament prophecies Messiah as well as events of the Nativity, and also scenes from the life, Passion, and Resurrec- Christ. No commercial floats are included.

floats pictured on this page were all entered in r's parade by ELC churches in the area.

bers of congregations take the part of various ers shown on the floats and act out the scenes omime. They are dressed in costumes appropriate ical times and are made up with beards and wigs by artists from motion picture studios. Many floats use live animals, such as sheep or donkeys.

Most of the money and materials for the floats, as well as street decorations appropriate to the parade theme, are provided by business and professional men of the community. This year they are erecting huge illuminated angels along the parade route.

The first parade was held in 1948, sponsored by the Van Nuys Ministerial Association. Five years ago the Bethlehem Star Parade Association was formed to carry on the project from year to year. It is made up of business leaders and representatives of ministerial associations. James G. Moran has directed the parade from the beginning.

Floats are all prepared in a block-long tent rented by the association for this purpose. It is estimated that more than 1,000 people are involved each year in the construction of the floats.

lvary Lutheran Church of Pacoima

Central Lutheran Church of Van Nuys

Government-constructed buildings hou thousands of refugees, but tar-paper shac remain.

The second in a series

by

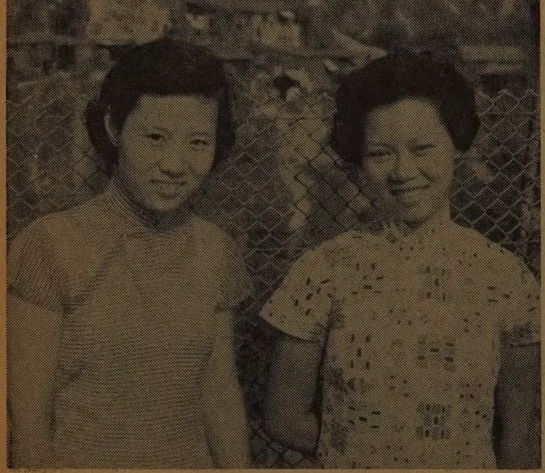
Rolf A. Syrdal

The Roof Tops of Hong Kong

On Christmas Day, 1953, fire started in a tar- and scrap lumber shack at the foot of a hill covered such shacks. The fire swept up. The only water those homes was drawn from a well below the s so there was no way of fighting the fire. It roare of control, engulfing the buildings which housed people. This disaster gave rise to a city plan of bu large seven-story blocks of buildings for the refuge

Groups of these large buildings form cities of own within Kowloon. They are built of reinforced crete, giving permanence in place of the preca shack-home. But they are not luxurious. "Home" sists of one room for five adults (or two childr

Two attractive teachers at one of the roof-top schools.



Each end of a building provides space for two go classrooms, with space between for a play ar

one adult). The room is 6x9 feet. If one family than five adult members, the room is subdivided o families. No kitchen facilities are provided, mily cooking over a small charcoal fire in the r on the balcony.

buildings are formed in H blocks, the cross- the H being the location of bathrooms (with- ning water), toilets, laundry space, and one cold ap. There are between 2,500 to 3,000 people in h H block of rooms. In the seven-story building, e seven water taps for all purposes for all these In the dry season there is running water only ours a day, and the residents must wait in line chance to get necessary water for the family. ity is not provided, but can be installed by the at his own expense. Rent of a few dollars a is paid to the government.

ese homes the people live and the more enter- conduct business. Some do embroidery or make others weave baskets. Some make cloth or leath- . Some have installed small looms or have set up er shops with crude tools.

ne is allowed to live on the roofs of these build- t schools for the children can be erected. Here e the missions found a great opportunity. Simple gs erected on either end of a building provided od classrooms, with playground between. With ofs of an H block of buildings, there are four ms. In double shift through the day, eight classes taught. At the same time the space is available ngelistic meetings in the evening. The govern- ment regulates the quality of the classrooms and equipment, so adequate standards are maintained.

Here on the roof tops the schools are maintained, Christian youth groups are formed, congregations develop. Special meetings are held to draw larger numbers into the Christian fellowship. Much personal work is done. Milk is supplied for the children in the schools. Clothing is available for those who are in need, most of it coming from special groups, including Lutheran World Service. This is one way of preaching the Word of God. It is a new method that has proved to be of value.

One difficulty is that the congregations thus formed are among people with practically no income. How can they support their congregations? How can they arrive at a status of self-support? Among the groups in these homes there is little foreseeable possibility for this development. The work will have to be sponsored by missionary agencies.

There is, however, this possibility. As some of the Christians in these areas prosper to the point that they will be able to obtain better living quarters, they will continue their contact with the Church and become active members in congregations formed in the vicinity of their new homes. One thing is certain, souls are being added to the Kingdom and young and old are receiving new hope.

I visited the roof-top schools established by members of the Norwegian Mission Society. Others of our Lutheran groups are conducting similar schools either directly or through the Lutheran Church of Hongkong.

his baby is given his bath n the public corridor.

One of the ways the church in Hong Kong helps the refugees is by providing free milk for the children in the rooftop schools.

SAINTS, DEMONS, AND STRANGE CUSTOMS

(Continued from page 2)

On November 6, St. Leonard's Day, another festival is observed preparatory to the winter season. St. Leonard, the patron saint of horses, is asked to keep animals and stables safe during the long winter. The *Sennen,* herdsmen from the Alpine meadows, return to the villages with the flocks either on St. Leonard's Day or St. Martin's Day, November 11. The houses and stables are cleansed of evil spirit with the help of censers and chants. "Heiliger Leonhard steh' uns bei, halt unsern Stall von Ungluck frei" (St. Leonard be with us and keep misfortune away from our stable). The homecoming of the herdsmen and their animals is appropriately celebrated. In the Rhineland and Westphalia even today the *Leonhardifahrt,* the St. Leonard's parade on horseback through the village, is a cherished custom. As can be easily seen, many of these customs are of heathen origin, but have been sanctioned by the Church during the Middle Ages and now have symbolic meaning.

Martin's Goose and Martin's Fires

The greatest of all pre-Advent celebrations takes place on St. Martin's, November 11, the day Luther was baptized. Martin of Tours, after whom the day is named, was an eloquent preacher of the early Middle Ages, no more. But he has grown in stature until today he is second only to St. Nicholas. There is a reason for it. In the early Middle Ages, Advent often began on St. Martin's Day or soon after it. The *Martinsgans,* St. Martin's goose, which is eaten almost everywhere on that day—finances permitting—has been mentioned before. Also on St. Martin's Day there are Martinsfeuer, big bonfires, especially in the rural sections of Western Germany. The ashes are later ceremoniously spread on the fields.

In the Rhineland and elsewhere money is collected to buy Christmas gifts for the poor. As late as 1933 giant torchlight parades were held in which children in grotesque costumes and adorned with heads of demons and ogres paraded through the streets. Woe unto him who is a tightwad! "Martin Luther, Martin Singen wir. Wir treten herfuer vor reich' Manns Tuer" (We sing of Martin Luther and stop at the door steps of rich men), an allusion to Luther's singing with the choir boys at Eisenach during his student days. In some regions there are almost daily parades and collecting forays from St. Martin's until Christmas.

Advent proper begins with the Sunday nearest St. Andrew's Day, November 30. St. Andrew, like the other saints, has suffered considerable violence at the hat the superstitious populace. He is being abused oracle, helping people to divine the future. Po pastimes on St. Andrew's include such odd he practices as the *Schuhwerfen* (throwing of shoes) *truecken* (moving of beds), and *Zaunschuetteln* (ing of fences). All this is done for the purpose of ing out what the next year holds in store.

On December 4, St. Barbara's Day, children fo first time place their shoes outside the door or nea fireplace. This custom is repeated in some regions night until Christmas. However, Barbara is now eclipse and Martin and Nicholas have taken over of the functions which were formerly allotted to For example, the cutting of branches and placing in the house was originally done in honor of Ba who made them bloom at Christmas time. But where along the line she has fallen down on the and branches are now cut anywhere from St. Ma to St. Nicholas.

St. Nicholas and his strange evolution has bee scribed elsewhere. A week after St. Nicholas Lucia's Day, December 13, formerly considered shortest day of the year. Let no woman be found ning after nightfall! Once again the house is filled the sweet fragrance of incense to protect it agains spirits from below. In parts of Bohemia St. Luci taken over some of the functions of St. Nicholas here she rides on a goat. She examines the children, them their rewards or metes out proper punishme

December 21—Sleepy-head Thomas

Nowadays we know, of course, that the shortes of the year is December 21. This shift has give Thomas the Disciple new stature. It is his day. Wh gets up last on December 21 is greeted with "Th verschlofe Thomas" (Thomas, sleepy-head Thomas is made the *Thomsirsel* (Thomas donkey) for the He gets no breakfast and his books and pencil hidden by his schoolmates. Even teachers are said afraid of being declared *Thomsirsel,* "fuule Tho (lazy Thomas).

A final word about Ruprecht, the companion Nicholas. In Luther lands where Nicholas has liquidated (because we do not believe in that kind saint), Ruprecht often has to make his rounds a In Saxony he appears as the announcer of good "Das ist dem Heil'gen Christ sein Knecht" (Th the servant of the Holy Christ) he announces t children. "Wenn se aber ne könn batn und sing soll's de Rute im de Beene springn" (But if they pray and sing, the switch will make their legs ju Indeed, saints, demons, and their strange customs

Editorials...

A FAMILIAR editorial device to characterize any g which seems to have some significance as "his- The truth is that very few meetings can be ac- y so described. The end result may prove to be ic," but not many individual meetings are.

Meeting Between Brothers

The purpose of this editorial is to discuss such a meeting. In itself we doubt whether it was "historic." Yet, as part of a general movement, it may have been a step toward something which will prove truly "his-

We refer to the meeting November 16 of the ittee on Inter-Lutheran Relations of the Joint Committee with a similar committee represent- e Joint Commission on Lutheran Unity. Thus, irds of the Lutherans of the United States and a were represented around the conference table. ner detailed news story of the gathering will be on our news pages.

important was this meeting? One person who resent told us that he considered the most im- t fact about it was "that it was held at all." We that we know what he meant. First, that what- ensions there may have been between the groups evealed to have been completely dissipated. That were such tensions at one time can scarcely be by anyone who has been concerned with the negotiations of the past decade or so. True, most have known that they no longer exist, but it is hat a meeting such as this serves to give public ony to a happy fact.

fact that the meeting was held is important, r, because it gives renewed emphasis to something American Lutherans must never be permitted to : that nothing short of "total Lutheran union" the long run satisfy us. That statement has been so often that one might think that a repetition of ntirely superfluous. That is, however, not the case. o tend to become so engrossed with the organiza- structures we are erecting that we are tempted ieve that they are an end in themselves. We need ntly to be reminded that, even when the two t union movements have culminated in the for- n of two large Lutheran general bodies replacing now existing, the goal has not yet been attained. There will still be three very large Lutheran general bodies, in addition to a number of smaller ones. That is by no means an ideal situation, especially when one realizes how little there is which separates them.

The meeting, further, pointed the way toward a greater degree of co-operation. There was nothing very tangible proposed. This meeting rather laid the groundwork for a greater degree of co-operation to come.

One of the items on the agenda which especially intrigued us was the frank and free discussion which took place concerning the future of our common agency, the National Lutheran Council. When the two new Churches have come into being, the situation within the Council will be greatly altered. Instead of being an agency serving eight autonomous bodies, it will be composed of two very large bodies and one small one—with the happy possibility that the small one will within a short while become part of one of the large bodies.

We have not the temerity to discuss what should be done about the Council in this situation. There is a committee working on that now. We feel, however, that two facts became clear at the November 16 meeting. One is that there is an earnest desire to conserve everything in the way of co-operation which we now have. Another is that there is a unanimous feeling that every other avenue of possible co-operation must be scrutinized.

To sum up, we do believe that this was an important meeting. It brought together a group of leaders of two thirds of the Lutherans on this continent. It demonstrated a fraternal feeling which left nothing to be desired. And it paved the way for the two great new Churches to walk into the future hand in hand, expecting and wanting to see the day of still greater unity.

But this was only two thirds. What of the third third —the third which makes up the Synodical Conference? It is merely a coincidence (but an interesting one) that later in the same week there was a meeting which embraced practically *all* Lutherans. It was held under different auspices: the Executive Committee of the National Lutheran Council met with a committee of the Lutheran Church—Missouri Synod. This was purely an exploratory meeting. But it did lead to definite plans for a conference, possibly to be held next summer, where the doctrinal aspects of co-operation will be examined. This is, obviously, with the thought in mind that Missouri will in the future be able to overcome her fears

regarding both the National Lutheran Council and the Lutheran World Federation.

We are frank to say that we have been unable to overcome our feeling that the time is not yet here that Missouri will be able to make much progress in a closer approach to the rest of us. The San Francisco convention of last summer dashed what hopes we may have had along that line, for the time being. The exceedingly uncomfortable internal situation of the Synodical Conference only serves to emphasize the difficulties.

In spite of those obvious facts, however, the one paramount fact which stands out is that the Synodical Conference *does* embrace a full one third of American Lutheranism. That fact leads to another equally important fact: the goal of total Lutheran unity is not anywhere in sight unless and until the third can be brought into some relationship with the two thirds. And so the inevitable conclusion—with which all three thirds will fully agree—is that efforts at better understanding must be continual.

Those who have kept in close touch with the Lutheran union movement, especially since the beginning of the Second World War, have been driven to the conclusion that we have entered upon a period in our history when greater strides are possible in a shorter time than ever before. No one in his senses can believe that we are on the threshold of the day of total Lutheran union in America. Conversely, no one in his senses can doubt that the union movement will continue, with some gains, small or large, being made constantly and rapidly. It is that fact that makes meetings like the two we have discussed here important. The meetings in themselves may not be "historic," but they are an important part in a movement which is certainly "historic."

Xmas is for Christmas

The pastor was in a belligerent mood. "Pretty soon," said he, "we'll be getting all this nonsensical literature about how bad it is to abbreviate 'Christmas' to 'Xmas.' It isn't bad at all—it's beautiful." Those words are quoted here from memory and we may not have gotten them quite the way he spoke them. However, that was the gist of it.

"Heresy," thought we, "rank heresy." Here we have had it drilled into us for years and years and years that "x" is an algebraic symbol signifying "an unknown quantity." Ergo, to abbreviate "Christmas" to "Xmas" is to make Christ an "unknown." Just think—such heresy from the lips of a pastor!

But he went on to expound a bit. The letter "X," said he, is the first letter in Christ's name in G
It is the Chi of the Greek alphabet which accord
spells our Lord's name "Xristos." So there is no
sible connection between the capital "X" in "Xmas"
the lower-case "x" in an algebraic equation. There
he went on, "I tell my confirmation classes that "X
is beautiful, and I use it myself right along."

Our conversation ended and we walked from
church basement where it had taken place to the
tuary above, one of the most beautiful we have
And as we studied the beautiful stained glass win
rich in symbolism, we took note of how many d
spiritual abbreviations they contained. There was
Greek "X" in profusion, and there were other
abbreviations as well, the "INRI" of the cross, the "
of the Majestic Christ, the IHS of the Savior—to n
but three. So we concluded that perhaps our bellig
brother was not so heretical after all.

Our thoughts went on from that point, flitting aro
the entire subject of Christmas customs and foibles,
we wondered if perhaps we have permitted some tr
criticisms to blind us to our genuine and dange
failings when the season of the Holy Birth comes ag

To be sure, "Xmas" versus "Christmas" is trivia
someone feels that it is demeaning the Christ C
to abbreviate His name, don't do it. But it isn't
important. And we talk and write and inveigh aga
making Christmas commercial. It is bad to make Ch
mas commercial, terribly bad. Making the season
from Thanksgiving to December 24 (when the st
close) does indeed cheapen a holy season. Din
Christmas carols in our ears for a month robs th
of their true worth, and that too is bad. Letting
Christmas party become an excuse for an orgy on c
pany time and at company expense is making a trav
of the warm Christian life He ushered in. Of co
that is bad.

But let's not let outward things like that be
criteria by which we judge Christmas, the standard
set to which we conform our own observance of
Season of the Birth.

We do not need to worry about putting Christ
into "Xmas." Nor, to write it out, about putting Ch
back into Christmas. Abbreviated or written out,
has been there all the time. Abbreviation and comm
cialization cannot remove Him from Christmas, beca
Christ is Christmas.

What we need to be concerned about is getting
selves back into Christmas. What causes many a thi
ing Christian concern is to see how it becomes m
and more difficult to keep ourselves in tune with
message of the angels; to keep our eyes filled with
radiance of the Bethlehem Star; to find our place
manger. So this year, let's let trivia go and con
trate on the fact that He was born *for me.*

END OF AN ERA

The Wages of Sin

TV executive on a New York bound plane con-over the lunch tray that the industry is worried the affair Van Doren. At first the TV boys took d-naturedly. A hoax is a hoax, and there is a ro-American tradition going back to pre-Barnum hat a sucker is born every minute. "Step right up, and gentlemen! See the only three-headed gorilla otivity! See the bearded lady!" The industry, so ms, thought of its performances as a carnival side-put on for the benefit of gawking rubes and naive ies in lace bonnets—innocents on upholstered dav-ts from Bellingham to Bangor. But what the TV ms forgot is that for Americans certain things book larnin'" are sacred. Whatever the press may out eggheads, the common man in America has t for colleges and professors. He has a confidence o shake that a professor deals in truth, and though ay be puzzled by the theories of the scholars and fun at their abstractions, he has some of the same nce for their guild as he has for the clergy.

ce for the TV moguls to trot in a professor and him accessory to a hoax was about as discerning cast a Methodist bishop as the top man in a gang-lm. You just don't do it.

The Root of Evil

my concern is not to roast the TV industry. The en will have the opportunity to stew in their own reflecting on the dubious value of ill-gotten gain. s leave them to their destiny and to the judgment ir Maker. Of greater relevance is the reaction of verage American—even the Christian American—is sorry mess. Reactions are divided—though not ly—into two categories. The first is vindictiveness. n has tried to dupe me. Very well, he shall be and feathered and driven out of town. There is hing healthy about this frontier attitude. The law aliation serves as a crude dynamic in all law-mak-ing. Even the indiscriminate anger of a mob in pursuit of a horse thief has some of this clean fury in it, however much we may deplore its expression.

To Know All

Much more puzzling and certainly disturbing is the attitude of acceptance which wobbles between frank admiration of Van Doren's roguery and an effort to pin the blame on someone else. The reasoning is rooted in the concept that "to know all is to forgive all." You begin with the most obvious transgressor, discover that he is the product of factors for which he cannot be blamed, and proceed to examine the one who tempted him to defect. The tempter in turn is discovered to be another unfortunate, trapped in a causal nightmare not of his own making, and so on. When you are through with your investigation you discover that there is no sin and indeed no sinner. All are equally innocent and hence, by an irony, equally forgivable.

Knowledge and Forgiveness

This kind of sentimentalizing is assumed to be Christian charity. Of course it is not. The Bible nowhere predicates forgiveness on knowledge of causal sequences. The Bible assumes that the sinner is a sinner no matter what the state of his glands or his genes, and that if he is forgiven, it is not because he is innocent but because God is gracious. Similarly, if he is saved from the sin of act, it is because God continues to be good.

The Christian will hence look at Mr. Van Doren from a double perspective. He will neither judge nor exonerate him, but see him as a fellow sinner. And the Christian will witness to the truth that not only is God willing to forgive the sinner, but to sanctify the saint. There is a refuge of grace—an ark in the midst of the flood—where a man may escape from the terrible determinism of sin, not because he is good but because God is willing to save.

The plight of one Lutheran woman . . .

FROM A COUNTRY PARSONAGE

BY ANNE JORDHEIM

"Now, please be quiet and go to bed! Mother's got to work on her speech for Sunday. And she's got to concentrate! Oh, no, not that telephone again! Take it, please, Kristin."

"Hello, my mother? Do you want to speak to her? Oh, sure, but she is very busy. She is writing her speech. Right now she is in Madagascar, and she wants to finish Asia tonight."

I ran to the telephone to explain my precarious situation.

Our Mother-Daughter Banquet was only a few days off, and I hadn't had much time to prepare the address I was asked to give. Fortunately I could choose my own topic. My audience of ladies would range from the ages 3-75, and I needed to have a real "brainstorm" if I wanted to interest them all. I decided to speak on the plight of Lutheran women all over the world and "spice" it with stories of the lives of some of my friends. The map of the world, which had decorated our basement wall, was taken down and tacked on the blackboard of our church basement. I wanted everyone to follow on my trip—clear around the world in just twenty minutes.

By no means am I enthusiastic about public speaking. This belongs to my husband's domain 364¼ days a year. However, I like to teach, and speaking about the plight of Lutheran women all over the world was almost like a lesson in geography.

Last year our neighbor pastor's wife spoke to the Mother-Daughter Banquet, and she did so well that I knew I could never live up to her. In a way, though, she had blazed the trail for me, because in her introduction she asked this question—

"Why should pastors' wives be expected to be public speakers?"

Certainly pastors' wives have talents that can be put to use in their parish, but it is not often in the line of public speaking. So, I, like many other pastors' wives, finding themselves in a similar predicament, just tried to do the best I could.

And sure enough a few days before the banquet things began to happen. The kids got colds and were cranky. Our dog ripped a hole in the neighbor lady's slacks which I had to mend just as I was ready to go downtown to the dentist. (Our dog doesn't care for men, so how could he possibly guess that a lady in slacks was not a man?)

And sure enough the very night when my husband had promised to put the children to bed so that I could work on my speech, he had to attend some special meeting.

Saturday night arrived—much too fast—and I worked until, at 1 a.m., my nurse's instinct got the better of me. After all, I could go over my speech again on Sun afternoon when my family was invited to an annivers I had asked to be excused. It was such a cosy, quiet a noon, and in spite of all my good intentions, I decide steal a 5-minute nap. Surely the baby would wake up. He was due to eat any minute now. But the b slept and slept and slept. And so did the future spe of the banquet.

It had been a blessing. I felt real "peppy" that even and everything seemed to go very well. Many more la came than expected; all in their Sunday very best, many with daughters who lived far away from here. program was excellent, but it was hot, and after di everyone began to get a little sleepy. After all, n ladies had been working quite hard that day, beca even on Sundays a farmer's wife doesn't get much t to rest. Still, a happy, content atmosphere prevailed.

We climbed into our imaginary spaceship and off went, visiting our many sisters-in-the-Lutheran faith. H in America, then Africa, Asia, and last in Europe. I about missionary wives, native women, recent immigr from Eastern Europe—about the free and active chu women of Scandinavia and the persecuted Lutheran w en of Eastern Germany. As we travelled from conti to continent, we became more and more aware of much we have to be grateful for. How easy our lif compared to those who must suffer for their faith! final appeal was to help and to pray because we n not forget the plight of the other Lutheran women the world.

Of course in a twenty-minute speech one can me give a glimpse of conditions beyond the borders of USA. Still, travelling in the spaceship around the gl was very much easier than driving home from chu not only was it pitch dark outside, but the fog was heavy that it was nearly impossible to see. But the was gone the next morning, and another sunny fall began in Wisconsin. The women of our parish starte new day, filled with many, many tasks. I just hope they also started the day with a thankful heart for many responsibilities and privileges God has given u a country where we are free to worship and bring our children in the Lutheran faith!

For the Family Altar

J. R. Hestenes

rd the Fourth Sunday in Advent — *What Is Christmas?*

The Epistle: I John 1:1-17 • The Gospel: John 3:22-36

Monday, December 14

PART OF A PLAN

Galatians 4:4

when the time had fully come, ent forth his son, born of woman, nder the law.

ristmas was no sudden idea on the f God. It was the fulfillment of He made at the very instant our arents sinned. When we see the truth ristmas we see its real glory. It is y befitting the end of a plan on the f God to come into the world and sinners. For hundreds of years the waited while God made the world to receive His Son. And when the had come, Jesus was born. The Christmas was scheduled on the cal- of God's love.

ly when my heart is ready can come to me, O God. You have that He stands at the door and s. Let my heart know its need, and d in gratitude to think that I, '. am a subject of His love. When mas comes again, make me sure do not miss the real point of it. ll pray in the Name of Jesus. Amen.

Tuesday, December 15

IT IS A MIRACLE

Philippians 2:7

Who, though he was in the form of God . . . emptied himself, taking the form of a servant, being born in the likeness of men.

Yes, Christmas is a miracle because it is God becoming man, it is the Word becoming flesh and dwelling among us. But beyond this it is a miracle, too, because by all human logic Christmas should not have happened. Man did not deserve that God should do anything about him. Rather, God could well have left man to his own devices. The real miracle of Christmas is the love of God. That is the very heart of it, and this is its glory.

Help me to see, dear Father, beyond the glitter of all the outward signs and expressions of Christmas as the world is wont to observe it. Help me to stand in wonder at its mystery, the answer of Love to a loveless world. In the midst of this make me humble and deeply thankful to You. In the Name of the Blessed Redeemer. Amen.

Wednesday, December 16

IT BRINGS LIFE

I John 4:9

In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him.

When Christmas approaches, the pace of life picks up because of the many things we want to do to get ready to celebrate it. People are busy shopping and business is brisk. There is an endless round of activities, programs, and events. Then, when Christmas has come and gone, there is a dead silence; we are spent. The wrong celebration of Christmas gives a momentary zest to life; the right observance of it lays hold upon the truth that has to do with the new life we have in the Christ who was born.

As Christmas is a remembering of the birth of Jesus, may it be to us, O Lord, a happy reminder of the fact that when Jesus is born in our hearts we enter into the new life in Him. For he came to give us life, and to give it to us abundantly. May we have our faith renewed at Christmas time. Amen.

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Thursday, December 17

A CALL TO GRATITUDE

II Corinthians 9:15

anks be to God for his inexpressible

the very center of Christmas is a given to sinners by the loving Fa- Those who celebrate Christmas best hose who know that Christ is an ght gift to unworthy people. The response that can be made to this of God is sincere gratitude. And s more than merely saying a pleasant you, of course. It is sitting down arefully thinking through the gospel ge that the wages of sin is death he free gift of God is salvation in Jesus. This is the reason for our ude.

ay one of the shining lights of tmas time be my thankful heart, us Father, that You have sent into world my Savior. Spare me from the f indifference, or of not rightly ap- ing the Gift. More precious to me all else is this Gift. Let me show in my life, I pray. Amen.

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Friday, December 18

A CAUSE OF REJOICING

Philippians 4:4

Rejoice in the Lord always; again I will say, Rejoice.

Why all the singing at Christmas time? Why all the good fellowship? Why all the rejoicing? Is it only because it is the thing to do at this time of the year? Is it only because it is the custom, the time to be happy, the time to set aside all worries and frets, and have a good time? Many of the good things we do as a part of Christmas are indeed worthy, but they have meaning only when they are done in the true spirit of Christmas. When we rejoice in Christian faith our rejoicing honors God.

Help us, O Lord, to keep Christ in Christmas, lest we lend a hand to a pagan observance and thus dishonor You. May every song we sing come from the heart, and every good wish we express echo the happiness that is ours by reason of our faith. Then our rejoicing shall be genuine; our happiness true. Amen.

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Saturday, December 19

A Reason for Giving

I John 4:11

Beloved, if God so loved us, we ought to love one another.

Born of what happened on the first Christmas is the idea of exchanging gifts at this season of the year. There is indeed good satisfaction in giving presents to children and to friends, and to others we want to remember. If we are to follow God's example we will give thoughtfully and wisely. One gift we must give to Him is our adoration, our thanksgiving. We must share His spirit with others in all our contacts; we must help bear the burdens of others and thus fulfill the law of love. This is giving born of right purpose, and of the sort that brings the blessings of God.

You who gave us Christ, give unto us also the mind of Christ. You who gave to us the compassionate Christ, give to us hearts that go out to the needy, the unfortunate, the sick, and the least of these, the little people, forgotten and lonely. Fill us with the spirit of Love. In Jesus' Name. Amen.

Catholics to Study Protestant Theology

Pope John XXIII has decided to set up a special Roman Catholic institute in Rome for the study of Protestantism, a report published by *Agenzia Diplomatica,* a Rome news agency, said.

The agency said the institute will be open to priests who already possess degrees in theology and its courses will last three years.

According to the agency, the institute will be conducted by priests of the Society of Jesus (Jesuits) and its inauguration will be timed to coincide with the Ecumenical Council summoned by Pope John.

Unofficial Catholic sources said the formation of the institute has been discussed privately, but so far no official decision has been taken in the matter. They said a public announcement will probably be made when the time is opportune.

Wisconsin Passes "Family Code" Law

A new "Family Code," designed to encourage more stable family life, will become law in Wisconsin on Jan. 1. The code, a revision of laws on marriage and divorce, was passed by the legislature on the basis of recommendations by a committee of 18, which included the Rev. Martinus Silseth of the Lutheran Welfare Society of Wisconsin.

The new code makes the following changes in marriage laws:

- The minimum age at which a girl may marry, with parental consent, is raised from 15 to 16.
- Thirty days' residence is required in the county where a marriage license is applied for.
- Only courts of record may waive the five-day waiting period.
- Marriages by justices of the peace and court commissioners are eliminated.
- Witness to a marriage must be over 21.
- Parents may sue for annulment of marriages involving girls 16 to 18 or boys 18 to 21 when their consent was not secured.
- Breach of promise suits are abolished.
- Courts may deny an applicant for remarriage who cannot prove that he is meeting obligations resulting from a previous marriage.

Among new provisions in divorce laws are these:

- A salaried family court commissioner is charged with the duty of trying to reconcile the parties.
- There must be a 60-day cooling off period between the start of the case and service of the complaint, and a second cooling off period before the trial.
- Procedures for starting divorce action avoid airing of bitter charges or sensational publicity.
- Courts may grant legal separation where there is religious objection to divorce.

—RNS Photo

MEDALS HELP REBUILD CHURCH—West Berlin banking firms are selling these gold medals depicting the ruin of the Evangelical Kaiser Wilhelm Memorial Church. Profits from the sale will help build a new $1,500,000 structure to replace the old worship center destroyed in World War II.

- If a spouse has been sentenced prison, a divorce can be obtained if he actually is in prison.
- Persons who do not contest divi action are required to appear in co
- Legal separations may be grante persons even though they are cha with part of the guilt.
- Courts are given more discretio granting divorces or separations, o refusing permission for minors to m ry, in accordance with the best in ests of parties involved.

Throughout the code a positive proach is taken by emphasizing word "family," and using the w "divorce" sparingly. The introduct of the code points out the importa of marriage relationships for the g of the entire community. Copies this statement must be given to persons applying for a marriage cense.

ELC Ranks 37th . . .

Protestants Report Giving

Members of eight of the eleven U Lutheran Churches topped the tional average for total contribut to the church during 1958.

On the other hand, only one of Lutheran groups—the Missouri Sy —was among the 20 Protestant deno nations that reported the highest member contributions.

Among the eleven Lutheran gro the ELC ranked next to the botton total contributions. Among the churches reporting, the ELC ran 37th.

The statistics of giving were reve in data compiled by the Departm of Stewardship and Benevolence tabulated by the Bureau of Rese and Survey of the National Cou of Churches.

Contributions totaling $2,352,159 were reported by 49 Protestant Eastern Orthodox Churches in United States. Of this amount, per cent was used for congregati expenses, and 20.2 per cent for ben lences, including foreign and h missions and relief abroad.

Free Methodist Church aver-
he highest giving for all pur-
with $243.95 per member, the
n-day Adventists for benevolence
$169.72, the Pilgrim Holiness
n for congregational expenses
167.74, and the Conference of
angelical Mennonite Church for
missions with $37.77.

Missouri on Top

ong the eleven Lutheran bodies
ing, the Missouri Synod was
a total giving with $89.74, in
olence with $18.20 and for con-
ional expenses with $71.54. It
ifth with $1.77 in foreign mis-
a category led by the Lutheran
Church with $3.28.

owing are the per member con-
ons listed for the Lutheran bod-
each of the four classifications:
purposes—Missouri Synod,
United Evangelical Lutheran
h, $77.38; Augustana Lutheran
h, $73.17; American Evangelical
ran Church, $72.98; American
ran Church, $70.89; United Lu-
Church in America, $66.45; Lu-
Free Church, $66.31; Evangeli-
theran Synod (formerly Norwe-
$65.59; Suomi Synod, $61.94;
elical Lutheran Church, $61.74;
nsin Synod, $59.77.
evolences—Missouri Synod,
; UELC, $14.90; ULCA, $14.26;
$14.06; Augustana, $13.72;
, $12.97; Wisconsin, $12.86;
$12.81; ELS, $12.71; ALC,
; Suomi, $6.18.
gregational Expenses — Missouri
, $71.54; UELC, $62.48; AELC,
2; ALC, $59.46; Augustana,
; Suomi, $55.76; ELS, $52.88;
$52.24; ULCA, $52.06; ELC,
; Wisconsin, $46.91.
reign Missions—LFC, $3.28;
, $3.00; UELC, $2.12; Augus-
$1.85; Missouri, $1.77; Suomi,
ELC and ALC, $1.13; AELC,
ELS, $0.29; Wisconsin, no re-

total contributions for all pur-
among the 49 bodies reporting,
uri ranked 17th, the UELC 21st,
stana 22nd, the AELC 23rd, the
24th, the ULCA 30th, the LFC
the ELS 32nd, Suomi 36th, the
37th, and Wisconsin 38th.

Among Lutherans

JUC, JCLU Meet . . .

Merging Churches Discuss Future Relations

Leaders of two Lutheran groups engaged in separate mergers met here in a "frank and fraternal discussion" of their present and future cooperative relationships.

The meeting on Nov. 16 was held by the committees on inter-Lutheran relations of the Joint Union Committee and the Joint Commission on Lutheran Unity.

The JUC represents the three-way merger of the Evangelical, American and United Evangelical Lutheran Churches. These bodies will hold their constituting convention next April 22-24 at Minneapolis and will begin to function as a new denomination of 2,250,000 members on Jan. 1, 1961.

The JCLU represents the proposed four-way merger of the United, Augustana, Finnish Evangelical (Suomi Synod), and American Evangelical Lutheran Churches. Together they have more than 3,000,000 members. No date has been set for completion of their union negotiations.

After a three-hour, off-the-record session, a prepared statement was issued to the press which emphasized that the two committees "engaged in a frank and fraternal discussion of existing and proposed relationships in the light of the two union movements now in process."

It said further that various projected plans in both the merging groups were "interpreted and clarified" and that the entire meeting was "characterized by expressions of mutual trust and anticipation of future cooperation."

It was agreed by the committees, according to the statement, that provision should be made for reciprocal arrangements in pension funds. This would make it possible, it was explained, for a minister transferring from one body to the other to take with him the pension credits he has accumulated in his own Church.

The committees also agreed, the statement said, that any name adopted by either of the emerging Churches would be acceptable to the other "as long as the name does not lead to confusion of corporate identity."

The Joint Union Committee and the uniting Churches have adopted the name "The American Lutheran Church" for the three-way merger, but the Joint Commission on Lutheran Unity has not reached a decision on this question for the four-way merger.

Among names mentioned as possibilities in meetings of the JCLU have been the "Evangelical Lutheran Church in America" and others described by its legal counsel as unsuitable because of "deceptive similarity" to names currently in use. It would appear that this obstacle has been removed in the agreement reached here.

It was also the consensus of the meeting that "past and present fellowship which has been enjoyed among the Churches now engaged in merger" should be "enlarged, deepened and strengthened."

The ELC, ALC and UELC have had altar and pulpit fellowship with the Augustana Lutheran Church and Lutheran Free Church since these five bodies were associated in the now-disbanded American Lutheran Conference. Steps have already been taken by the Joint Union Committee to ask the new Church to continue this fellowship with the LFC. Presumably the question of its extension to the body of which Augustana is to be a part will be explored at future meetings.

In their joint statement, the two committees also announced that future meetings will be held "for the purpose of further clearance and consultation." Such meetings may be requested by either group through its chairman.

Presiding at the session here was Dr. Fredrik A. Schiotz of Minneapolis, president of The Evangelical Lutheran Church, who is chairman of the JUC's Committee on Inter-Lutheran Relations. Dr. Schiotz served as convenor of the meeting and drew up the agenda in collaboration with Dr. Malvin H. Lundeen, president of the Augustana Lutheran Church and chairman of the JCLU.

Symbol for the New Church

The above symbol has been designed for popular use in The American Lutheran Church after it begins to function on Jan. 1, 1961. Approved by the Joint Union Committee for the three-

way merger, the symbol was created by Dr. A. H. Ewald, president of Wartburg Seminary, Dubuque, Ia. An official seal of the new church was also approved by the JUC. It was designed by Dr. Randolph Haugan, manager of Augsburg Publishing House. Since the use of the seal will be limited to formal documents of The ALC, a need was felt for a symbol that may be used throughout the church.

Uniting Churches Issue Composite Yearbook

A composite Year Book for 1960 has been issued by the three church bodies that will unite next year in The American Lutheran Church.

The 304-page volume is divided into four sections, the last three devoted to separate listing of statistics, clergy rosters, geographical location of congregations and other pertinent information concerning the Evangelical, American, and United Evangelical Lutheran Churches.

The first or "mutual section" of the Year Book is sub-divided into three areas of concern and activity of the uniting Churches, including a listing of the first boards, commissions, standing committees and executives of the new The ALC, and an organization chart detailing the structure of the Church.

Also included is a listing of the Church Year, with Scripture lessons, calendar of causes, church holidays and festivals, and the dates of important merger events in 1960.

Another part of the first section details Lutheran cooperative relations through the National Lutheran Council, Canadian Lutheran Council, Lutheran World Federation and other agencies, and also lists the administrations and general statistics of the 16 Lutheran bodies in America.

The Year Book was edited by Miss Clara Haberman, statistician of the ALC; the Rev. P. C. Jensen, statistician of the UELC; and Dr. O. H. Hove, general secretary of the ELC, with Miss Lily M. Gyldenvand of the ELC as editorial assistant. The volume was published by the ELC's Augsburg Publishing House.

Student Centre Dedicated

The Lutheran Student Centre at the University of Saskatchewan, Saskatoon, Canada, was dedicated on November 2. The centre will serve the nearly 500 Lutheran students at the University, teachers college, business colleges, and nursing schools. About one out of ten students at the university is Lutheran.

Prof. Otto A. Olson of Luther Seminary in Saskatoon performed the act of dedication. Dr. Earl J. Treusch, executive director of the Canadian Lutheran Council, spoke. The Rev. Donald H. Voigts, formerly at Edmonton, is chaplain at the centre.

11 Churches Sponsor Lutheran Drama Group

The Lutheran Foundation for Religious Drama will present two plays, patterned after the late medieval morality dramas, in a series of fourteen performances this December in eleven Lutheran churches in the Metropolitan New York area.

The plays, "House by the Stable," and its sequel "Grab and Grace," were written by Charles Williams, a contemporary English novelist, critic and lay theologian.

Robert Seavers, head of the religious drama department at Union Theological Seminary, will direct the plays, with Paul Lammers, television director and producer for the National Broadcasting Company, acting as production supervisor.

Synod Drops "German," Adds "Lutheran"

A significant change of name important discussions of steward and mission work highlighted the regular session of the German E gelical Church in Chile.

By virtually unanimous vote, word "German" was dropped from official name of the synod and "...theran" inserted. As a result, the ...000-member denomination, which organized in 1906 and became a m...ber of the Lutheran World Federa... in 1955, will be known as the E... gelical Lutheran Church in Chile.

Present at the meeting were ... pastors and eight laymen with vo... privileges. Also in attendance as sp... guests were Lutheran pastors f... Lima, Peru and La Paz, Bolivia.

A special agreement with the L... congregation was approved by w... the head of the Chile Synod, Pr... Friedrich Karle, will act as couns... and mediator in matters affecting ... Peruvian parish. A similar agreem... is being considered with the Boli... parish.

The Rev. Werner Honold of ... divia was appointed to initiate a ... gram of stewardship and congr... tional life. This action followed a ... ture on the meaning of steward... by Mr. Hans Reimars, a leading ... man of the Valparaiso congrega... and treasurer of the synod.

Purpose of the new office is to ... ordinate stewardship material ... make it available to all congregati... Strong emphasis will be placed ... greater lay participation in parish ta... including regular services of wors...

CHURCH BURNS BEFORE MORTGAGE

St. John's Lutheran Church (ULC ... of Waterloo, Ont., held mortgage ... burning ceremonies as planned o... Nov. 8, even though their churc... building had burned the previou... Sunday. Services were held in the ... parish hall, which was only slightl... damaged.

The Rev. Arnold L. Conrad ... preached on "Thanksgiving unde... Fire," and the congregation gave ... thanks that they had completed pay... ments on the $175,000 mortgage.

The mortgage had been taken ou... to build new offices and remodel the ... building, which was 76 years old. ... Cause of the fire is unknown. The los... was partly covered by insurance.

Cross Bent But Not Broken

don Tang, Missionary to Japan

and a half weeks after Typhoon now officially known as Typhoon y) raged through the Nagoya f Japan, many of the broken had been temporarily repaired the water was being pumped t two months after the typhoon are still two areas which are water.

water in the Shibata Lutheran n vicinity receded enough so that ork of digging out could be be- here were smashed houses, piled and settled mud everywhere. were busy carrying out the mud ying to clear out the debris.

Shibata Church had not been ished, but it was in bad shape. ater had been at about the level eaves. About 8 inches of mud d the floor, and the furniture and were ruined. Evidently none of ge logs had rammed the church, e wind and water damage was As one approached the church st thing that caught the eye was wer and the cross. It was leaning te an angle, but it was not down. of the first things that the work from the Tokyo Lutheran Semi- and the Student Center did was aighten up the tower and the cross. The cross was bent and beaten, but not broken.

The church was made livable after some patching and cleaning. Straw rugs were placed on the floor for sleeping, so the homeless persons were moved from Grace Lutheran Church to Shibata. They are able to work more easily from the local church since their homes are near.

The fight against disease has been quite successful. Other factors still seem almost insurmountable to the individuals. They have no savings to fall back on, building materials have jumped tremendously (15% throughout Japan, and much more in the typhoon area), carpenters cannot be hired even at triple wages, and winter is coming on.

Among Lutheran members and contacts in the entire typhoon area, 19 homes were ruined with all possessions lost, 31 homes were badly damaged with most possessions lost, and there were many others with varying degrees of loss.

The first week in November our Church gave out dried "udon" (a type of spaghetti) to about 1,000 families in the neighborhood. One distribution like that costs somewhat over $200.

Help is being received from throughout the world for the typhoon victims now. But the need will continue, and next year (perhaps from February to June) will be the hardest for many. By that time the disaster will be somewhat forgotten, but the needs will remain.

The cross has been erected again. Its light and responsibility must be a real beacon in the community. With the many responses already from so many of you, our witness is spreading. I would like to be able to convey to you the heartfelt thanks that have been expressed over and over again by those who have experienced your Christian love, but words alone cannot seem to do that. Thank you all, and continue to remember.

The cross-raising was reminiscent of the famous scene at Iwo Jima.

The work group from Tokyo Lutheran Seminary and the Student Center made the church livable by patching and cleaning. Now the homeless can live in the church, nearer their homes.

ELC Pastor Named Britain Youth Director

The Rev. Lloyd Swantz, youth director of the Lutheran Council of Great Britain since 1952, will be succeeded next February by another American, the Rev. Jerry E. Moe of Valders, Wisconsin, it was announced at Lutheran World Federation headquarters in Geneva.

Both are clergymen of The Evangelical Lutheran Church. Mr. Swantz has resigned to pursue post-graduate work in Germany and Finland toward a degree from an English university. Appointment of his successor was made, at the British council's request, by the

LWF Department of World Service, which underwrites the post.

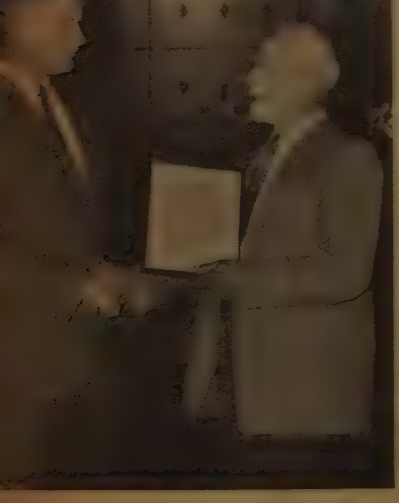
The youth director's main responsibility is to oversee the operation of Hothorpe Hall, a center for Lutheran youth activities, conferences, and language instruction at Theddingworth in England's North Midlands countryside.

Mr. Moe, 32, plans to finish his two-and-a-half-year pastorate at Valders on Jan. 5 and sail for England 16 days later with his wife and their two daughters, now aged seven months and two years. He will go under a call from the authorities of the ELC, who are lending his services to the Lutherans in Great Britain through the LWF.

Mr. Swantz, who is 35, has been director of Hothorpe since Lutherans took over the 12-acre estate with its 18th century mansion in 1955. The hall, besides being operated on a full schedule for lay and pastoral conferences, retreats and youth work camps, is used as a language school for European missionaries.

The British council expressed "deep appreciation for his faithful service" and voiced regret on his resignation.

More than 125 missionaries have gone to Hothorpe Hall for language study since the Lutheran center was opened there. Mrs. Swantz, a Finnish former teacher and missionary, has actively assisted in the work at the center and served as mission committee secretary of the Lutheran Council of Great Britain.



FROM THE YOUTH TO THE YOUTHFUL IN SPIRIT—94-year-old Dr. Jacob Tanner (right) was recently awarded a plaque by the Young Peoples' Luther League of the ELC "in grateful tribute" for his leadership of the youth of the Church. Presenting the plaque is the Rev. Carroll Hinderlie, ELC youth director. The occasion was held during the recent Christian Life conference at Waldorf College, Forest City, Iowa, where Dr. Tanner maintains a vigorous teaching schedule in the Christianity department.

Corporation to Support Work of Court Chaplain

A non-profit, non-sectarian corporation has been set up to help finance the work of an ELC pastor who serves as chaplain in the Milwaukee, Wis., courts. The Rev. Joel M. Dobbe, pastor of Advent Lutheran Church, has been working in the courts for the past year under a grant from the Lutheran Welfare Society of Wisconsin. When this arrangement expired, a group of men who knew of Pastor Dobbe's work felt it should be continued.

At first they thought of privately contributing to reimburse Advent Lutheran for the extra secretarial work caused by the pastor's absence every day. However, it was felt that the effort should not be connected with any church, and a corporation was formed. In the future chaplains may be from other churches.

Principal organizers of the corporation are a Lutheran judge, a Jewish attorney, a Negro Baptist attorney, and a social worker with no church affiliation.

Colleges

Six Divisions . . . PLC to Become PLU

Five separate schools and one college will comprise the academic structure when Pacific Lutheran College, Parkland, Wash., assumes university status next September, it was decided by the PLC board of trustees at its recent annual fall meeting.

Adopting a report of the administration and faculty, the board set up a college of arts and sciences and schools of education, business administration, nursing, fine and applied arts, and a graduate school.

The college of arts and sciences will have three divisions—natural sciences, humanities and social sciences. Departments under the natural sciences include biology, chemistry, general science, geology, mathematics and ph

Those under humanities will be gion, English, philosophy, classical guages and modern languages. partments in the social sciences div will include economics, geology, tory, political science, psychology, ology and physical education.

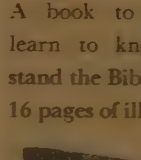
Departments in the school of and applied arts will include art, m and communications (including sp and drama).

The governing board, to be kn as the board of regents, will be res sible to the Pacific Lutheran Co Association. Under the board wil the president, and under him dean of the university. Administ body for the six units will be the ulty senate, comprised of the presi dean, deans of the schools, and c men of administrative areas name the president.

Announcements will be made soo the appointments of the deans of university after a meeting of the e tive committee of the board.

Major change in the administra setup is the establishment of a dea students in place of the present of deans of men and women. T will also be an assistant dean of

YOUTH'S COMPANION TO THE BIBLE



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RALPH D HEIM

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DOUBLE" ENROLLMENT AT AUGUSTANA—Partly responsible for an all-time gh enrollment figure of 1,543 at Augustana College, Sioux Falls, S. Dak., this ar are these five sets of twins who are part of the student body. Left to ght they are Bruce and Barbara Lambertson, Sioux Falls; Judy and Janet akke, Presho, S. Dak.; Erma and Emma Erickson, Centerville, S. Dak.; (front) m and June Frey, Sioux Falls, and (standing) Lee and Lois Lyman, Esther- lle, Iowa.

A registrar will be appointed at office will be under the presi-

ident S. C. Eastvold of PLC the board's action on the univer- a giant forward step in the prog- f the school. "We feel that we e much better equipped academi- o serve the youth and citizens of acoma area, the church, and the , as a university," he stated.

implement the expansion neces- nder the university program the authorized the administration to 16 additional teachers for the chool year.

People

e **Rev. Percy L. Ensrude** has re- l from the Alamo, N. Dak., par- n order to accept a call to the aan-Lebanon parish, Bowman, N. effective Jan. 1.

e **Rev. Johannes Hoifjeld,** who ed on November 15 from his in Orland, Calif., is retiring from tive ministry.

e **Rev. O. C. Rolfsen,** formerly ss, Minn., is serving an interim rate at Ellendale, N. Dak.

e **Rev. Stanley Rude,** formerly of bank, Sask., Can., is now serving stor of St. John's Church, Silton, an ALC congregation, and Nor- Church, Bulyea, Sask., and Lun- Church in Southey, Sask.

Obituary

The Rev. Peder J. Johnson, 83, died Oct. 30 at Madison, Wis., after a long illness. He was born July 8, 1876, in Dane County, Wis. He attended Mt. Horeb Academy, St. Olaf College, the University of Minnesota, and the United Church Seminary. After ordination in 1904 he served parishes at Blanchardville, Wis., (1904-12) and Kindred, N. Dak., (1912-40). After retiring he moved to DeForest, Wis., where he lived until his death. He was married to Emma Knudtsen in 1909. He is survived by his wife, two brothers, and a sister.

Want Ads

Rate: $1.00 a line, minimum charge $4.00

For sale: Reed church organ in fair condition. Write for particulars. Mrs. Carl Olson, Oberon, N. Dak.

For sale: 10" Keepsake Plate with colored picture of St. Olaf Luth. Church, Bode, Iowa. $2.50 postpaid. Write Altar Guild, c/o Mrs. Jake Knudson, Bode, Iowa.

For sale: St. Paul's Luth. Church, Monrovia, Calif., Peter A. Thompson, Pastor, is offering Investment Certificates to build a new sanctuary, for a 10 yr. period at 6%. Write St. Paul's, 625 W. Foothill, Monrovia, Calif.

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. There is no charge for this service. (Refer to ad number when inquiring.)

FOR SALE

Farms

80-acre farm, near Arlington, Ia. Good barn with stanchions for 20 cows. Terms to right party. 643-1A

Houses

2-story house, full basement. 2 corner lots and garage. 140 mi. NW of Mpls., Minn. County seat town. 643-2B

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Spacious welding and machine shop, N. Ia. Excellent equipment. Enjoys large patronage. Bldg. can be bought or rented. Lutheran community. Death cause for sale. 643-3C

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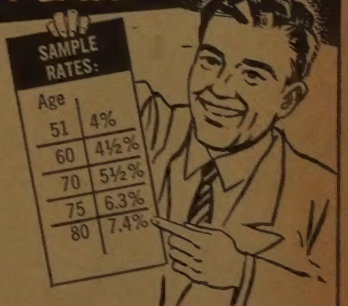

Write also for information on "Wills, Gifts through Life Insurance, Memorial Gifts, and Special Gifts" suggestions.

Write for free booklet to:

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Changes of Address for ELC Pastors

Charles J. Christensen, CHC; USNR, 2nd Recon. Bn., 2nd Mar. Div., FMF, Camp Lejeune, N. Car., 11-1-59

Carroll F. Ellertson, 20 Disa Ave., Virginia, Orange Free State, U. of S. Africa, 11-1-59

Frederick T. Hallanger, 3820 S. W. 9th St., Des Moines 15, Iowa, 12-8-59

Bruce Holter, 4155 Blaisdell Ave. S., Minneapolis, Minn., 10-15-59

Alton O. Johnson, Belfield, N. Dak., 9-15-59

E. B. Kluver, P. O. Box 1103, Patterson, Calif., 11-15-59

Norman E. Neumann, 19 Kasuga Cho, Shizuoka City, Shizuoka Ken, Japan, 11-1-59

Henning Olsen, 418 S. Main St., Minot, N. Dak., 11-16-59

O. C. Rolfsen, Ellendale, N. Dak., 11-1-59

Stanley Rude, Silton, Sask., Can., 12-1-59

Ralph Rusley, 121 2nd Ave. E., W. Fargo, N. Dak., 11-1-59

John N. Skepstad, 12115 S. Park Ave., Tacoma 44, Wash., 11-1-59

Erling C. Thompson, 12115 S. Park Ave., Tacoma 44, Wash., 11-1-59

T. B. Thorson, c/o Mrs. K. S. Swenson, 3345-B East First St., Long Beach 3, Calif., 11-1-59

Ingolf Torkelson, 1729 W. 49th St., Norfolk, Va., 11-1-59

Robert L. Witte, RR No. 2, Cambridge, Wis., 11-1-59

Newly Ordained

William Redman, 3048 N. 84th, Milwaukee 10, Wis., 6-28-59

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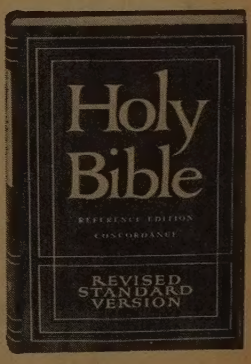

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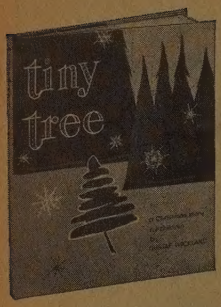

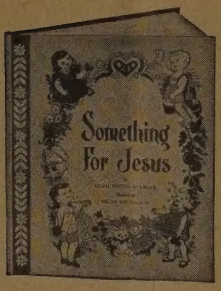

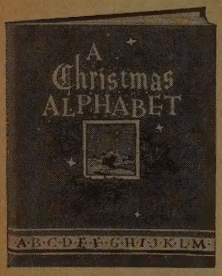

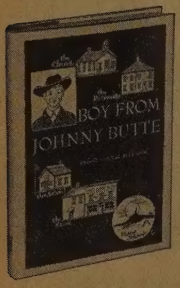

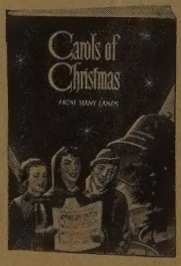

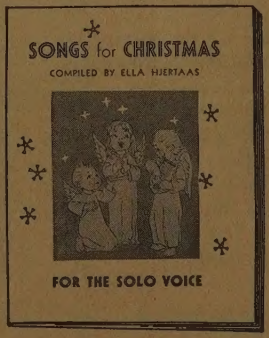

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